•>\ ;> ry | r
*t |
V Oiaraqovroc TTJV 7ra<rav fjLUKapiorrjra €^ovroc ftfrct

without the ordering -and direction of any understanding being, that was perfectly happy and immortal;—and fetched the original of all things in the universe, even of soul and

mind, CCTTO TOJV arofjiwv ao^uarwv dirpovortrov KOI rvya/av

iy^ovT(x)v rrjv /aoijcnv, from senseless atoms fortuitously moved.—He, together with Democritus, hereby making the world to be, in the worst sense, <Joi/ r»7c VWCTOC, an egg of the night,—that is, riot the offspring of mind and understanding, but of dark, senseless matter, of Tohu and Bohu, or confused chaos; and deriving the original of all the perfections in the universe from the most imperfect being, and the lowest of all entities, than which nothing can be more atheistical. Aud as for those romantic monogramous gods of Epicurus, had they been seriously .believed by him, they could have been nothing else but a certain kind of aerial and spectrous men, living by themselves; nobody knows where, without the world :

[a]*E7T£/coi;poc cJc p*v ?rpo£ rovg iroXXovg aTroAswra 0*0 v cJ& SJ TT/>OC TOV ^vcriv Trpayywar^y ov$ap.wg* lipicuVUS, according to vulgar opinion, leaves a God; but, according to the nature of things, none at all.—

And as Epicurus, so other Atheists, in like manner, have commonly had their vizards and disguises; Atheism, for the most part, prudently choosing to walk abroad in masquerade. And, though some over-credulous persons have been so far imposed upon hereby, as to conclude,'that there was hardly any such thing as an Atheist any where in the world, yet they that are

sagacious may easily look through these thin veils and

» Tide Sext. Empiivaclv. BJathemat. ItK rx- p. 665. edit- Fabrkii.